Christian Register.

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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

REV. THOMAS THRELKELD.

The following extracts are taken from an account of the life of this extraordinary man, published soon after his death by his friend, the late Dr Barnes, for many years an eminent and much respected minister of Manchester, in England.

The name of Mr Threlkeld is probably known to very few of our readers. But the whole article is interesting, as furnishing an example not only of great moral worth and of genuine simplicity of character, but of extraordinary powers of memory and accuracy as well as variety of knowledge.

Of the amazing stores which were treasured up in the mind of this wonderful man, the writer of this article can speak from long, personal, and intimate knowledge. He knew Mr T. from the time of his first coming to the Warrington Academy; and was upon terms of the most friendly connection with him till his death, a period of nearly fifty years. During the whole of this time, he regarded Mr T. as a prodigy of learning, and of knowledge, to whom he never knew, nor heard, nor read, in well attested history, of any parallel. In one part of the following account perhaps, the knowledge of languages, instances of equality, or even of superiority, may be produced. The late Sir William Jones probably went beyond him, in the *number* of the languages with which he was acquainted. But in *accuracy* of acquaintance, it is believed, that few men ever surpassed him.

When Mr T. first went to the Academy at Daventry, he was, at that early age, so well acquainted with the English Bible, that he was a perfect living Concordance to the Scriptures. You could not mention three words, except perhaps those words of *mere connection* which occur in hundreds of passages, to which he could not immediately, without hesitation, assign the *Chapter* and *Verse* where they were to be found. And, inversely, upon mentioning the Chapter and Verse, he could repeat the *Words*. It was, as might be expected, a favorite amusement of his fellow students to try his powers, and they were never known to fail him in a single instance. This faculty continued with him unimpaired, to the day of his death: for, astonishing as the assertion may appear, it is believed by all his friends to be literally true, that he never through his whole life forgot one single number, or date, combined with any name or fact, when they had been once joined together, and laid up in his memory. When once there, they were engraved as upon marble.

The writer of this article remembers many instances, and some of them very striking ones, in which this power, of *remembering passages of Scripture*, was put to the severest proof; and others, in which the discovery of it produced no little entertainment. He himself once mentioned, without the most distant intention of trying Mr T.'s powers of recollection, a parish clerk, who having occasion to read the words "GEBAL, and AMMON, and AMALEK," sung them out in a manner so ridiculous, that no person could have heard him without a smile. Mr T. immediately replied, "Those words are in the 83d Psalm and the 7th verse." And then joined most heartily in the laugh, which he had unconsciously heightened by the oddness and gravity of his quotation.

The late Dr Enfield, in the presence of this writer and others, once challenged Mr T. to tell where the text upon which he had last preached was to be found. Upon repeating the words, Mr T. asked for a Bible, and immediately found the passage, saying—"Quote fair, sir, and you shall have a fair answer. But I knew, that you had confounded two verses together, which stand at a considerable distance asunder. You have joined the 5th and the 10th verses, as though they were one. I knew your trick, and I asked for the Bible, that the company might with their own eyes detect you." This was spoken with a naivete so peculiar, yet so good humored, that the effect was irresistible; and Dr Enfield, who was one of the best tempered of men, joined heartily in the laugh, which Mr T.'s reply had partly turned upon himself. But this power was, from the repeated trials of many years, so clearly ascertained, and so generally known among his brethren, that they had, in the latter years of life, ceased to amuse themselves by these experiments, knowing it to be in vain, respecting a book which, from Genesis to Revelations, was as familiar to him as the alphabet.

Mr T.'s recollections were, however, continually put to the test in another form, at the meeting of his brother ministers; for if the question was asked, "Where did we meet six or ten years ago—on what day of the month—who was the preacher—what was his text—was such a person present at that time—when did such a minister come among us—when did he leave his place, or die—how old was he—how many children did he leave, &c. &c.—questions, which in the management of the Widow's Fund often occurred, no man ever thought of looking into the books, or into an almanac, for an answer. Mr T. was ready at a moment; and such was the opinion of his accuracy, that if the books had been consulted, and had reported differently, the error would have been imputed to the Secretary, and not to Mr T.'s memory. This was deemed infallible.

On the subject of memory, many astonishing facts have been reported, some of them from hearsay, and some from the testimony of persons respecting themselves. Thus we are told of one, who could repeat a thousand words exactly in the order in which they were spoken, though they had no relation to each other, and were as anomalous in sense and grammar as those of a dictionary. And something like this is said to have been testified by Seneca, respecting himself. The writer of this has not been able to find the passage. We are told of another, who could give you the exact contents of every volume in his library (how many they were, is not told us) and repeat them *verbatim* from beginning to end. Scipio, Pascal, and many others, are spoken of as prodigies of memory. Jedediah Buxton certainly was so, in his way. But many accounts of this kind, given in a loose and general form, want either the credibility, or the testimony, necessary to our firm belief. What has been, and will be advanced respecting Mr T.'s memory, may be ascertained to be true, by an appeal to many living witnesses, as well as to the writer of this article.

The early, and the very strong attachment which Mr T. formed for the Welch Language, is well known to his friends, and has often astonished and amused them. The writer of this well remembers the overflowing delight manifested by his friend Mr T. upon receiving through his hands, almost forty years ago, a Welch Bible, from a gentleman near Wrexham, to whom he mentioned a commission from Mr T. to buy one for him. The gentleman said, "Mr T.'s father was kind to my son, when an apprentice at Halifax: I feel myself happy in being able to make a small return for that kindness to *his* son. Will you take this Bible, of the best edition extant among us, and present it to him, with my respects, and tell him, that it is an acknowledgment for his father's goodness to my son."

When Dr Priestley went, in the year 1762, to be married to Miss Wilkinson, whose father was an Iron Master near Wrexham, Mr T. accompanied him as his groom's man. It had been settled, that in the performance of the marriage service, he should personate the father of the bride, by giving her away. Unfortunately, upon entering Wrexham church, Mr T., delighted with the idea of being now able, for the first time, to gratify his passion for the Welch language at the fountain head, had buried himself in a large and lofty pew, where he had found a Bible, and was deeply engaged in studying it, when he was wanted at the altar. The service was at a stand; the father did not appear to give away the bride; a hue and cry was set up after him; and at length, he was discovered in his hiding place, ignorant of what was passing, and unconscious of any thing, but of the pleasure of reading his favorite language.

A MINISTER'S ADDRESS TO YOUNG PEOPLE.

The following excellent counsel was addressed to the young people of his society by the Rev. John Edwards, who succeeded to Dr Priestley in his ministry at Birmingham in 1791; and was there esteemed as a faithful and devoted pastor.

The address, which we here give to our readers, was on Mr Edwards' resignation of his charge at Birmingham; and may be received both as a valuable directory of conduct, and as a testimony of a good minister's cordial interest in the improvement and happiness of the young people of his flock.

My kind friends,

I return you many thanks for your very affectionate address, which encourages me to hope that the labors of more than ten of the choicest years of my life will not prove altogether fruitless; but will contribute to incline you also, in your several stations, to devote the choicest years of your lives to the cultivation of religion. As the loss of the morning injures the day, as the loss of the spring injures the year, so the loss of youth injures the life of man.

It has pleased God to remove me from the personal direction of your religious services; and what seems good to Almighty God is best for us. I trust it will have this good effect upon every one of you, to urge you, each one for him or herself, to cultivate personal and individual religion, which can never be taken from you by any change of teachers.

There is a difference in conduct. It may be righteous or unrighteous. Resolve, in spite of all temptations to the contrary, to observe, in every situation, righteous conduct.

Righteousness consists in exercising piety towards God, the constant government of ourselves, and in doing to others as we desire others to do unto us.

Remember, in respect to piety, that God is not a tyrant, pleased with the abject terror of slaves; nor a fond and doating parent, sufficiently soothed with warmth of protestation; but what he requires is sincerity in the heart, and righteousness in the practice. The fear of God is not superstition, nor the love of him enthusiasm, but both are comprised in keeping his commandments.

There is only one God, and one mediator between God and man, the man Christ Jesus.

Not only be sincere, but serious and reverent whenever and wherever you worship God.

Consider yourselves as stewards of your time and of your money, and take care that you be able to give up a good account of both.

If you behave better in one place than in another, let it be at home.

Devote your first gains to God, that is, to the relief of the distrest.

Visit the honest and laborious poor in their afflictions.

Temperance is friendly to health and makes chastity easy, without which none can arrive at, or continue in, the true dignity of their rational nature, but must dishonor and degrade themselves, and render themselves incapable of observing strict discipline upon their charge. Remember that the scripture excludes all the licentious in this respect from happiness, while it pronounces marriage to be honorable in all, and assures us that there is no defilement in the marriage bed.

Speak the truth as you find it in your heart. Despise all evasions and subterfuges. Never resort to any refuges of lies. Let no dread of poverty, let no desire of wealth, ever make you swerve from strict justice. How many destroy themselves in the acquisition of wealth; and how many destroy their families by bequeathing to them wealth too hastily gotten, or too covetously preserved.

Once in every year, owe no man any thing but good will. Never lend a sum which it would ruin you to lose. Keep clear and exact accounts. Never have recourse to those temporary expedients to recover desperate affairs, which instead of preventing bankruptcy only make it infamous and wicked.

Never refuse to real distress such relief as it is in your power to give, at the moment in which it presents itself; but conceal your charity.

Let not the mercies of God pass from your memory without thanksgiving nor your own crimes without repentance. Never suffer it to admit of a question, whether you are in the road to heaven or not.

If any man should ask me what is first in religion? I would answer, Sincerity—what is second? Diligence—and what is final? Perseverance.

Always reverence your parents, and have a due respect for all that are in important situations; let it be a favorite study how to make the decline of life comfortable to parents.

Begin and end every day religiously: when you have families let there be daily acknowledgment of God in them; but see to it that your religion makes you more punctual, more strictly just, more true to your word, more affectionate in your families, more considerate of the poor, and in every respect, wiser and better.

I believe that these are wholesome instructions: if so, reduce them to practice, and you will be happy and I shall be rewarded. Acknowledge God in all your ways; and he will direct your paths. Seek first and chiefly the kingdom of God, and the righteousness thereof, and all other things will be added unto you.

All the best and most effectual means of religion are comprised in the study of the bible. Live according to the bible now: we shall presently be judged according to the bible.

I most earnestly pray to Almighty God to bless you, both for this life and for that which is to come, and to accompany this last feeble effort for your welfare with his invisible agency, after such sort as shall make it effectual to the right direction of every one of you into the paths of honesty and honor, of truth and fidelity, and of religion pure and undefiled. God supply you with better instruction than mine, and with abler and more laborious teachers, who shall more powerfully persuade you to righteousness, and set before you a more perfect pattern of the practice of it! When we meet together, as we soon shall, before the bar of final retribution, let there not be one lost from happiness and heaven, none bidden by the Judge to depart, not one that shall not be welcomed into the holy and happy society of those, of all ages and climate of all stations and tongues, who shall be found to have overcome the corruption that is in the world through lust, and to have fought the good fight of persevering virtue, till death finished the contest, and sealed their characters. Amen.

I remain your sincere friend and
faithful servant in the Christian religion,
JOHN EDWARDS.

[For the Christian Register.]

SLAVERY IN THE SOUTHERN STATES.

MR EDITOR,—Having entered my protest, on the ground at once of justice and of policy, against the unguarded language frequently held in reference to slavery, I proceed to examine the measures commonly recommended for the removal of this great national evil.

A course very commonly proposed at the present day is that of absolute and immediate emancipation. We constitute ourselves in imagination, the legislature of a southern State. At first sight nothing it seems can be easier than the adoption of an act, declaring every slave within the limits of the state thenceforth and forever free. But pause, wise legislatures; there must be other provisions in your act, or it will scarcely be a blessing even to those whom it emancipates.

We must take into view, in the first place, the present intellectual and moral condition of the slaves. We are apt to judge of these, from those of the same color whom we see around us here. Such a judgment is necessarily erroneous. The influence of slavery on the mind is peculiar, yet of the description which might have been anticipated. We are often told, at the South, that the slaves are the happiest people on earth; and if loud merriment and a total absence of care for the future constitute happiness, the assertion might be correct. But to him who values the exaltation of the human mind, this very mirth is the most melancholy spectacle which slavery presents; melancholy, as the vacant laugh of an ideot is melancholy, because it shows that the mental powers have become dull for want of natural employment. Taught to obey commands without inquiring their cause, certain of receiving his humble support, but equally certain of never bettering his condition, the mind of the slave suffers from the want of those motives of emulation, necessity, forethought, which are essential to the formation of a manly character. From this cause, his life is as nearly animal, as is possible in one possessing an immortal soul. Hence proceeds that tendency to sleep, which is perceived in almost all of this condition, of whatever age, when not occupied with bodily labor. The mind not being accustomed to thought, there is no middle state between labor or noisy excitement, and repose. Hence too comes that extreme literalness with which every command is performed. If the slightest and most obvious direction is omitted, the mind of a slave is not enough used to thought, to supply the deficiency; but the task so far as circumstantially prescribed, is circumstantially performed. Facts like these have led many to consider the African mind as naturally inferior. The conclusion is not warranted, for such we might well suppose would be the effects of slavery on any class, however naturally endowed. The finest powers might well be frozen by its icy contact.

A natural result of this is, that the slaves are in their present condition incapable of taking care of themselves. They have the minds of children; they are used to the treatment of children, to obey commands, and in performing an action, to look only to the immediate consequence, the approbation or anger of their master, and not to remote results. The emancipation of a hundred slaves, under these circumstances, would be much like the emancipation of a hundred school-boys; and by supposing how the latter would conduct, if suddenly set free from parental and scholastic restraint, we may form some idea of the probable conduct of the others. The school-boys, however well disposed, would hardly come at once to the rational conclusion, that it would be best for them to sit still in their forms and learn their lessons, as if the eye of the master were still upon them; and as little would the slaves, if emancipated without preparation, remain in the quiet pursuit of their former occupations. It would be a very natural question, and the first to occur to them, "How am I made free, if I must still work as before?" Yet unless they continue their present employments, there remains but the alternative of starvation or plunder, and to this alernative thousands would be soon reduced, by the decree which would restore them instantaneously to liberty.

And if the emancipated slave were incapable of providing for his own subsistence, still less could he take care of the aged and infirm, or of the children yet too young to work, who would now look up to him for bread. On every estate there is a proportion of such as these, supported necessarily at the expense of the master, and as far as I have been able to judge, generally kindly treated. To grant these their freedom would be an act of cruelty, unless some competent provision was made for their support; to leave them a burden on their owner, while those slaves who were valuable to him were made free, would be more than could be reasonably expected of a Southern legislature; and the slaves able to work would hardly thank the decree which emancipated them, if it required them to support numerous families, before they had learned the art of supporting themselves.

Admit, however, the success of the undertaking; suppose that the newly made freemen are willing to serve for wages with their former master. Can you compel him to hire them? He is already impoverished by the loss of his capital. While he provided for his servants as a master, he could maintain a number economically, by the purchase of articles for their consumption by wholesale, and by enforcing among them a strict economy. But now he is to pay them wages, sufficient for their own support, in their own way. They are unused to the care of money, unused to foresight, ignorant of even the simplest principles of accounts. For their support, under their own directions, an allowance must be made, at least double the expense at which they were previously maintained. The first object of the former slave-owner will be the reduction of his establishment. He can no longer afford so many domestics. He will select among his former slaves, the ablest and most trustworthy; and these, quickened by the inspiration of liberty, may do him as good service, as the whole did before. But what meantime is to become of the rest? The best having found employment, there will be turned away from every plantation the troop of the idle, the disobedient, and the unprincipled, whom the master previously managed to maintain, and perhaps to keep employed. These are thrown loose on society, to starve, or support themselves by the perpetration of every crime; and on a moderate calculation, this class of persons necessarily unemployed, would embrace a tenth part of the whole emancipated population. To restrain and provide for such a body, any system of public charity or police would be impossible. The only practicable way must be, to return such into the guardianship of their present masters, that is, to keep them as slaves against the will of both parties. I will not argue on the justice of such a measure; it is sufficient, that it is impossible. No Southern legislature would consent to the emancipation of all the able bodied and active servants, and the retention of the rest, to be a burden on their proprietors. And were their consent obtained, the wealth of the country could not possibly support the burden. The proprietor would be obliged at once to pay high for that labor which was formerly done at slight expense, and to maintain as many of his former dependents as were either unable or unwilling to work.

My conclusion from the facts stated is, not that emancipation is to be despaired of; but that it would be rather a curse than a blessing to the community, unless provision was made for the immediate *removal* of thousands whom it would throw out of employment.

ASHMUN.

[For the Christian Register.]

COMPENDIOUS SERMON, NO. XIX.

"Let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city." Gen. xi. 7, 8.

One object of the builders in respect to the tower, which they intended should reach the very heavens, some have supposed was a provisional refuge from a flood, should the earth again be inundated, as it lately had been. That this might be one thing in view, is not improbable. A different motive, however, as we learn from the sacred historian, was professed by the builders. 'And, they said, come, let us build us a city, and a tower whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth.' The common interest they would naturally feel in a city, on which they had expended years of toil and care, would have a powerful tendency to prevent their dispersion and preserve their union. Besides, the tower they proposed to erect, would have been a most conspicuous object, readily seen from the remote parts of that extensive plain, and might serve like a pole-star to direct them in their excursions, and in the infancy of science and experience prevent those perplexities, to which they would otherwise be liable.

The reason, which is given for the divine conduct in counteracting the design of the builders, may not be obvious to all. The final benefit of mankind, however, forbade their permanent union, as a single nation. Different countries were to be settled. Distant regions were to be subdued, and without a wide dispersion of men the benevolent purposes of Heaven would have been retarded. We may add, that from the history of the world it appears, that a crowded population is less favorable to purity of morals, than that which is required by agricultural or pastoral life.

The principal question suggested by the text is, By what means was the language of men confounded? Was there anything miraculous in this event? or was it effected by the common operations of Providence? Religion as well as sound philosophy forbids a needless resort to miracles in accounting for any phenomena in the history of divine providence, and therefore I am inclined to give the following solution to our text and context. The building of the tower was a great undertaking, equally interesting to thousands, and requiring many years perhaps for the completion In such an enterprise, as the history of human nature would lead us to suppose, there must have been a multitude of advisers, differing wholly in their opinions of expediency, and equally strenuous perhaps to be heard and followed in the course they severally recommended. The natural results would be dissatisfaction, discouragement, disgust, and such mutual alienations, as would lead them to abandon the project, quit the scene, and retire in small companies to separate and perhaps remote regions. Such a dispersion, arising from mutual disgust, would, in the infancy of the arts, be likely in the natural course of things, to confound the primitive language. Their different pursuits would give rise to thousands of new words, in every separate clan; and, as there was no commerce and no writing, each tribe, of course, would remain ignorant of the changes, which had taken place in other tribes, and the diversities would increase, till the common origin of the sev-

eral dialects was in a great measure obscured. This interpretation, I think, is justified by many analogies.

The history before us may suggest some practical reflections of no little moment. We are all summoned by a voice divine to cooperate in a nobler enterprise, than the wisdom of man ever designed: in rearing a tower whose foundation is the Rock of Ages, and whose height shall be concealed in the splendors of heaven; a tower, in which we may find a refuge from those floods of sin and sorrow, which still inundate a great portion of the world. The plan of the building is given us from above; the materials are provided by the Lord Jesus, and our various duties, in their outlines at least, are described in a manner that excludes all essential mistakes in those, who are duly attentive. How promptly then should we engage in this high employment, and how cordially should we cooperate with all, who are disposed in the sincerity of their hearts to labor with us!

But alas! how far are Christians in general, or those who bear the name of Christians, from that zeal, and how much farther from that harmony, which ought to appear in such an enterprise! What a Babel has the Christian Church too generally been! How many cease from their own labors to interrupt those, who would otherwise give their whole heart and soul to the work! How many spend a great part of their time in angry disputes and bitter reproaches, and not pausing here, assail one another perhaps with hammers, and trowels, and fragments of brick and stone! Who are these combatants in the house of God, who are thus profaning the temple they are pretending to rear? Are they children? Are they the lowest of the laborers, of whom it may in charity be said, they know not what they do? Ah, no! too often the spirit of discord flows down from the mountains and inundates the vallies. Too generally those bitter dissensions among the common laborers may be traced to some of the master builders. What a reproach to their peaceful and holy profession! What an offence to the eye of Heaven! What a grief to every one, who feels for the weakness, the depravity, and the misery of man! Surely we might learn a better course from the builders of Babel itself. Separation were far better, or far less injurious to the Christian cause, than perpetual strife. Much better were it to retire so remotely one from another, as to dissolve all the bonds of a common language, and give rise to a thousand new dialects, than to employ our tongues and pens in continual reproaches. But God forbid that I should recommend separation. So long as we are permitted to live peaceably with our brethren; so long as it is possible, by the utmost calmness, condescension, and kindness, to soothe these angry debates; let us continue together, and co-operate in those labors, which cannot be divided without unutterable disadvantage to the cause.

That Christians will ever be perfectly agreed in their faith and practice, is hardly to be expected. That there will ever be perfect uniformity in their social operations is highly improbable. In the house we are building, however, are many mansions; as many, indeed, as there are builders; and if we cannot persuade others to follow our plan, we must leave them to their own course. There is One, who will see that the principal walls shall be strong, and that the general symmetry is preserved, till the whole building is brought to a glorious and happy completion.

MATHETES.

[For the Christian Register.]

ANNALS OF MY PARISH.

There are seasons when the heart is so stirred by an inward sorrow, that it becomes almost of necessity a prey to the selfishness of grief. I have spoken many times of the situation of one and another in my pastoral charge. The day has arrived when I must speak of myself. Borne down not a little by a weight of years, a burden has been superadded by circumstances which a younger spirit could better have sustained. As I have been waked from my dreams and terrified at the real calamities of which they were the shadow, I have sometimes exclaimed, "all thy waves are gone over me."

Forty-one years this very week are completed since I entered the vineyard of the Lord in this place. There were many who then 'rose up and called me blessed.' The day of my ordination was one of mutual rejoieing. My people for a long period intimated a preference for the pulpit services of their 'own minister' before those of others in the vicinity. How has the face of things around me changed! Now, the inquiry is "Will he not exchange soon? we should like to hear such or such an one of the young preachers?" And I cannot blame them. For in my prime I was never an eloquent speaker. I aspired to nothing higher than the name of a plain, practical sermonizer—and a naturally feeble voice, if nothing more, would have prevented my aiming at great effect in delivery. Yet with all my faults, a kind people listened with reverence to my discourses, and seemed willing to endure a little longer my imperfect ministrations rather than cast me off in my old age. My senior deacon would now and then almost say, 'I was not quite orthodox enough.' One or two leading men in the society would join with him. Otherwise we went on apparently in good fellowship.

Some more than a month ago it was rumored that certain men, high in clerical influence, had fixed an eye on this village as a fit place for holding a "four days meeting." We had here in a town of 1000 inhabitants but a single religions society and that not 'evangelical.' This would never answer. But how could a four days meeting be held here? My parish, they did not believe, would consent to its taking place in their meeting house. Accordingly they obtained the use of a Methodist house on the borders of a town adjoining. Here they commenced operations. The first day, I was told, their preachers were rational and calm. The second there was a visible effort to arouse the passions of their hearers. Three men, those I have alluded to, with a number of females from my society, were with them. A note was put up by one of these men for the conversion of my junior deacon. The second "desired prayers for my church, being in a state of great stupidity." For the third it was left to send in a note, that *special* and earnest prayer should be offered for the Spirit to descend upon me. I was not a little surprised to hear that my oldest deacon on the third day attended the meetings. He had often spoken to me with decided disapprobation of these doings. But, like many other aged men, he has been persuaded to change his ground on this subject and forget all his former objections.

At the close of this meeting it was found, that four men and about a dozen females from my flock were numbered with the "inquirers." The men have since been all pronounced Christians; and with those who were before esteemed such, they have united to form a distinct and new parish. From the means they employ, I am inclined to believe it their settled resolution that I shall be driven from my present situation. Not only are all conceivable efforts resorted to for decoying individuals to attend their meetings early and late, but the most impure motives are assigned for my conduct, and ungenerous insinuations preferred against me personally. And what, I appeal to the candid, is my sin? My Maker bestowed but a small gift for the work of the ministry upon me. But I appeal to Him, the great discerner of hearts, if I have not sought to exercise this gift, such as it was, faithfully. In very many things I have failed of my duty. And when I review these defects, no one can perceive and regret them so deeply. But because my sermons are a little longer than those of more modern preachers, my style less polished, and my oratory less forcible, must this bitter visitation be sent upon me by the hand of unfeeling man? I pray God, that the least of these my sufferings may never come on those who have labored to impair my influence and stain my character.

I cannot doubt that in the end my connexion with this people must be dissolved. As I lift up my voice in the evening service with my wife and children, I am sometimes constrained to weep for their coming fate. One of my daughters—yes—one that I loved with an old man's fondness, has returned home within a few days from a distant academy, broken down by this all-crushing engine, a four days meeting. Truly, she is broken down. I had looked to her as a staff for my declining years. She went away with a kind heart and full of cheerfulness. She has come again to me, sad, silent, unable to cheer even herself. A rude mind has torn from me her tender and corroding affections. I am destitute of this world's goods. My profession forbids me to engage in any secular calling. And I know not that I have strength left for such a task, if custom would allow it. My wife has been for some years an invalid, and who shall provide for her when our little income is taken from us? My children have been so educated that they are disqualified to go out on hire. Would that the authors of this trouble might, by some means, be brought to feel for me.

I can only cast myself and my family on the bounty of God. I will not imprecate vengeance on those who have done this thing. I will rather strive, and may He give me grace to pray "Father, forgive them, for they know not what they do."

S.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 8, 1831.

ORIGIN OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

We had recent occasion to advert to the origin of this institution, at the last anniversary of which some very extraordinary measures were proposed. From Owen's History, to which we then referred, we have collected the following facts, which, as they mark the beginnings and the first principles of an important society, may be interesting to many of our readers. They may serve, at the same time, to expose the inconsistency and presumption of the attempts by a few misguided zealots, under the pretence of giving to the Society a strictly religious character, to exclude from the privileges of membership all who are not believers in the doctrine of the trinity.

From this History it appears that the primary occasion of all those measures, out of which grew the institution of the British and Foreign Bible Society, was the scarcity of Bibles in Wales, and the impracticability of obtaining adequate supplies from the only source existing at that period whence copies of the authorised version were to be derived, viz. "the Society for Promoting Christian Knowledge."

After various unsuccessful efforts to meet this want, applications for which were first made so early as 1787, a project was at length conceived for accomplishing the object, or at least for supplying the most destitute portions of Wales, by the purchase with a private subscription of an impression of Welsh Bibles, and afterwards disposing of them at reduced prices, or where necessary, by gratuitous distribution.

Accordingly, in the month of December 1802, a contribution was proposed in London in aid of this plan. And on the seventh of that month, "the subject having been introduced by Mr Joseph Tarn, afterwards an Assistant Secretary to the British and Foreign Bible Society, in a circle of friends, who had met to transact a different business, the Rev. Mr Charles, a Welsh clergyman, familiar with the wants of his countrymen, urged his suit in their behalf; describing the want of Welsh Bibles, and the failure of attempts to obtain them in the usual channel, and earnestly pressing the necessity of resorting to some new methods of supply."

This proposition gave rise to a conversation of some length; in the course of which it was suggested, that as Wales was not the only part of the kingdom in which such a want as had been described might be supposed to prevail *it would be desirable to take such steps as might be likely to stir up the public mind to a general dispersion of the Scriptures.* To this suggestion, which proceeded from the Rev. Joseph Hughes, a Baptist minister, one of the Society's present Secretaries,—a suggestion which was warmly encouraged by the rest of the company, we are to trace the dawn of those measures, which, expanding with time and progressive discussion, issued at length in the proposal and establishment of the British and Foreign Bible Society. Mr Hughes was, at the same time, desired to prepare in writing such an address, as might contain the substance of his unpremeditated observations; in order that the project, if upon revision it should be deemed adviseable, might be regularly submitted to the public. This address was accordingly prepared, and in the course of May 1803 was presented by Mr Hughes in the form of an Essay, under the title of "The Excellence of the Holy Scriptures an argument for their more general dispersion." It was widely circulated, and contributed essentially to prepare the way for more public and decided measures.

At length in January 1804, it was agreed by the conductors to convene a public meeting. A circular address was drawn up, and sent to such individuals, as were thought likely to favor the undertaking. An outline of a plan for the projected Society had previously been drawn up by Samuel Mills, Esq. and the notice of a public meeting, signed by Granville Sharp, Joseph Reyner, and Samuel Mills, was circulated.

Accordingly on the 7th of March 1804, the meeting took place at the London Tavern. It was attended by about 300 persons of various religious denominations, among whom Mr Owen mentions with particular satisfaction a few Quakers, or Friends, who took a deep interest in the occasion, and with many others of that respectable sect became the ardent friends and active supporters of the Society.

At this meeting Mr Granville Sharp was unanimously called to preside, as he afterwards did until the regular organization of the Society, and the choice in a few weeks afterwards of Lord Teignmouth as President. The business of this first meeting was opened by Robert Cowie, Esq. who was succeeded by William Alers, Samuel Mills and the Rev. Mr Hughes. These gentlemen explained the design and need of the proposed Society; the Rev. Messrs. Steinkopff and Owen afterwards addressed the assembly, and the result was the adoption of several resolutions which were the basis of the Constitution of the Society. These resolutions were adopted with unanimous demonstrations of cordiality and joy. The institution was considered as established; and more than £700 were immediately subscribed.

Such was the origin of this institution. The complete organization of the Society by the choice of its officers &c. soon followed. On the 2d of May 1804, another public meeting was held, at which Lord Teignmouth was first called to preside. The revised plan of the Society, which was afterwards adopted for its constitution, was presented; a prospectus of the whole plan and of the principles, upon which the institution should be conducted, was also prepared; and with a view of securing general patronage and support, it was agreed, that it should be printed and widely circulated.

We will just in conclusion quote one passage from this prospectus, as it marks the broad and catholic spirit, in which the institution was originally established, and in which alone it can be maintained. "The principles upon which this undertaking will be conducted are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large; and *to invite the concurrence of persons of every description, who profess to regard the Scriptures as the proper standard of truth.*" It is manifest that any departure from this principle would forfeit for it the confidence of Christians of all classes.

BEQUESTS OF THE LATE MADAM DERBY.

We are gratified to state, that the late Mrs Elizabeth Derby, whose death we have recently noticed, has bequeathed in her will, among other valuable legacies to her immediate friends—particularly to the West Church in this city, of which she was a member, to the aged poor, and to the charity school connected with it—five hundred dollars to the "*Massachusetts Congregational Charitable Society;*" five hundred dollars to the "*Evangelical Missionary Society in Massachusetts;*" the same sum to the "*Boston Female Asylum,*" of which she was a Directress, three hundred dollars to the "*Asylum for Indigent Boys,*" and three hundred also to the "*Howard Benevolent Society.*"

These liberal and acceptable bequests have already been paid by her Executor. Mrs Derby was distinguished through her life by great purity of motive and humbleness of mind; by a conscientious regard to all her duties; by her faithful friendship and active, but modest benevolence. And she has thus testified in her death her interest in those great objects of Christian piety and charity, which next to the just claims of family and kindred, will always find a place in the hearts of those, to whom God has largely entrusted his bounty.

WHITMAN'S LETTER ON REVIVALS.

The Richmond Whig and Commercial Advertiser, of Sept. 21st, contains the following notice of Mr Whitman's Letter to an Orthodox Minister on Revivals of Religion. We have been informed, that many copies of this letter have been sold in that city, and more have been sought for. It confirms the accounts we have repeatedly heard, that there are not a few earnest inquirers after truth and friends of Liberal Christianity in that capital of the "ancient dominion."

At a time of great and fearful excitement like the present, anything that is calculated to produce a serious and sober inquiry into the tendency of passing events must be productive of benefit to the public. A pamphlet entitled "A Letter to an Orthodox Minister on Revivals of Religion," has made its appearance in this city, and is now for sale at the bookstore of Mr Sauxay. The author of this hasty sketch has read it, and asks permission to recommend to others its perusal. It appears that a Reverend Divine of the Orthodox Church had roundly asserted "that none but orthodox sects were favored with religious excitements." The author of the pamphlet now recommended to the public combats the assertion, and by a plain and unvarnished but strong and irresistible statement of facts, proves conclusively the falsity of the assertion, by shewing that revivals *called* religious do not depend upon the peculiar religious opinions of any denomination; that those excitements have taken place with the Anabaptists, the Quakers, the Trinitarians, the Unitarians, the Methodists, &c. &c. &c.; and that even some (but God be thanked) but a few of the members of the Episcopal Church have fallen into the follies and extravagancies resulting from this religious mania. He affirms that the whole matter is brought into operation by human machinery, and that therefore the idea of its being produced by spiritual means and measures is repudiated by the fact, that the effect has been the same with denominations of Christians utterly at war with each other, upon doctrines essentially and vitally different in their character. He adverts with great force and effect to the fact, that the feelings which converts *profess* to enjoy, from regenerating influences, are deceptive and illusory, and shews that the testimony which they offer cannot be relied on as by its admission it would prove that the God whom we adore is whimsical and inconsistent. The Mahometan feels that his religion is from Heaven. The Swedenborgian feels that his master was divinely commissioned. The Shaker feels that his animal excitement is the operation of the Almighty. The deluded fanatic feels that his crazy dreams are the suggestions of divine wisdom, and that his contortions and writhings are the special work of the holy spirit—and thus each bigot and fanatic goes on dreaming what he can never realize, until aroused from his disturbed dreams, to witness such scenes of carnage and bloodshed as have lately been produced by religious excitements, or by the perusal of such works as the pamphlet here described, which if it shall tend (as I verily believe it will) in any way to open the eyes of a deluded world, is surely at the present eventful period worth its weight in gold.

A LOVER OF ORDER

LATE PUBLICATIONS.

The Unitarian Advocate and Religious Miscellany. Nos. 45 and 46, for September and October 1831.

We accidentally omitted at the proper time, to notice the September number of this useful publication. It is now scarcely necessary to say that it fully sustains the character of the work.

The plan of the Advocate is, we think, well calculated to make it popular. The articles are usually short, and each one is almost always confined to the discussion of a single topic. To persons whose minds are not disciplined by habits of patient study, who are obviously the great mass of the community, this is the most agreeable mode of treating almost any subject. The thoughts presented to the reader in a piece being no more than he can readily embrace in one view, he is likely to gain more real instruction, than if his attention were distracted by a wide range of discussion.

It is needless for us to give a particular account of all the pieces in the October number. A list of the subjects will be found in our advertising column, from which it sufficiently appears that a variety of interesting topics are examined. Our readers may be assured, that the expectations of agreeable and instructive matter which may be excited by this list will not be disappointed.

PALEY'S NATURAL THEOLOGY, *or evidences of the Existence and Attributes of the Deity, collected from the appearances of nature.* By WILLIAM PALEY, D. D. Arch-deachon of Carlisle; *illustrated by the plates, and by a selection from the notes of* JAMES PAXTON. Stereotype edition. Boston: LINCOLN & EDMANDS, 1831.

The work, of which the title page is here given, is too well known to require our commendation. We bring it to notice now for the purpose of expressing our gratification at the publication of a new and beautiful edition. A great additional value and interest is given to the work by the plates, which bring its reasonings to the level of a child, and render it an appropriate and excellent class book for our higher schools, into which we doubt not it will ere long, be generally received.

RELIGIOUS AND LITERARY INTELLIGENCE.

Congregational Society in Canton. Mr Henry F. Edes, from the Theological School in Cambridge, has received a unanimous invitation to become the minister of the Congregational Church and Society in Canton. He has accepted the invitation, and Wednesday, Oct. 26, is appointed as the day of ordination.

Congregational Society in Eastport, Me. Mr Edward H. Edes, from the Theological School in Cambridge, has received a unanimous invitation, (and has accepted it,) to become the minister of the Congregational Society in Eastport, Me. The ordination is expected to take place early in November.

An Auxiliary to the *American Unitarian Association* has been formed in Haverhill, Mass., of which Rufus Longley, M. D. is the Agent.

October 6th

Episcopate of Ohio. The Right Rev. Philander Chase has resigned his station as Bishop of Ohio, and the Bonvention of that State have chosen the Rev. Charles P. McIlvaine, of Brooklyn, N. Y. to fill the vacancy. Mr McIlvaine had received an invitation from St. Paul's Church in this city, which he has declined.

We take the following articles from the Episcopal Watchman.

Convention of the Eastern Diocese. This body assembled at St Peter's Church, Salem, Mass., on Wednesday, the 28th ult. at 9 A. M.—Present the venerable Bishop Griswold, about thirty clergymen, and a large number of lay delegates. Rev. T. Edson was re-elected Secretary. The Convention Sermon was preached by Rev. Mr West, of Taunton, from John 18: 31. At 4 P. M. the Bishop delivered an excellent and appropriate Charge, which is to be published immediately. In the evening Rev. Mr Croswell preached by appointment, a sermon on the subject of Missions, from Isa. li.: 2, 3.

On Thursday the committee on the division of the Diocese reported the following Preamble and Resolutions, which were accepted with great unanimity.

Whereas it appears to this Convention that the Church in the Commonwealth of Massachusetts is desirous to be erected into a Diocese by itself, retaining the Right Rev. Bishop Griswold as its Diocesan; and *Whereas* the Church in Vermont has communicated to this Convention its desire to apply to the several States composing the Eastern Diocese for permission to withdraw, according to the provisions of the Ninth Article of our Constitution; therefore,

Resolved, That in the judgment of this Convention, the desire of Massachusetts is reasonable, and ought as soon as circumstances allow, to be granted; and this Convention while it approves the course intended by Vermont, expressly recommend to the several States composing the Eastern Diocese, with the exception of Massachusetts, to withdraw, as soon as may be convenient, from this Convention, and to erect themselves into distinct Dioceses.

Massachusetts Episcopal Theological School. At an adjourned meeting of this Institution, held at Salem, on Tuesday, the 27th ult., the Rev. Messrs. Doane and Edson, and Messrs. George Brinley, and Joseph Foster were appointed the *Standing Committee.* A circular will soon be issued by this Committee, appealing to Churchmen for funds and a library. The *Finance Committee* consists of Messrs. Gardiner Greene, Edward A. Newton, and Edward Tuckerman, the last of whom is also Treasurer. The School will be regularly opened on *Easter Monday*, the 23d of April next; but in the meantime, the Professors will give instruction to any students who may desire it.—A Scholarship has already been founded by the beneficence of four clergymen.

Episcopal Church in Vermont. The difficulties which the Church has had to encounter, in maintaining its claims to the lands with which it was endowed by the venerable English Society for Propagating the Gospel, before the Revolution, are about drawing to a happy close, judgments having been rendered in favor of the Society in all cases hitherto carried into court.

Ohio and Kenyon College. The Convention of this diocese met at Gambier, on Wednesday the 7th ult. Present 15 clergymen, and 34 laymen, representing 25 parishes. The Convention continued in session four days; and was occupied principally with the affairs of Kenyon College. By referring to the Circular of Bishop Chase, and the Reply of the Professors, it will be seen that difficulties had for some time existed between the President and the other officers. On the evening of the first day of the Convention, Bishop Chase delivered his Address, in which he considered, at some length, the causes of misunderstanding between himself and the Professors. The Convention appointed a Committee, consisting of Rev. Messrs. Hall, Bausman and Allen, and Messrs. King, Nye, Barber, and Brush, to report on this portion of the Address. They reported partially on the second and more fully on the third day, dissenting from the views of the Bishop, and in favor of the Professors; and were sustained in their opinion by the Convention. A new and a larger Board of Trustees for the College was appointed, and a new code of by-laws was adopted by the Board. With this code Bishop Chase was dissatisfied, and therefore tendered to the Convention his resignation of the charge of the diocese and of the Presidency of the College. A Committee appointed by the Convention, and consisting of Rev. Messrs. Hall and Adyelott, and Messrs. King and Forbes, waited on him to persuade him to withdraw his resignation; every one being anxious that he should continue in the exercise of his functions as Diocesan. But he declared, that unless he was permitted to exercise Patriarchal authority over the Institution and all those connected with it, he would retire from the Episcopate. It then became the duty of the Convention to decide between the claims of the Bishop and what they deemed the paramount interest of the Institution. On Saturday, therefore, the resignation was unanimously accepted; and the Rev. Charles P. M'Ilvaine of Brooklyn, N. Y., was, by a unanimous vote, elected Bishop of Ohio, and President of Kenyon College.

The fiscal concerns of the Institution are to be superintended by Mr Orr from Chillicothe, under the direction of a Prudential Committee, consisting of Rev. Messrs. Bausman and Preston, and the Hon. Messrs. Brush and Bailhache. The Rev. William Sparrow was appointed Provost of the College, and will act as President, till the consecration of the Bishop elect. The other Professors and teachers remain, with the exception of Dr Farnum; and two additional Professors were appointed. The Rev. M. T. C. Wing is Adjunct Professor of Languages, with the editorial charge of the Gambier Observer. One of the Professors visits the Atlantic States immediately, to procure apparatus, and to examine other institutions. The next Collegiate term commences on the 3d day of November.

Wesleyan University. The first Commencement of this Institution was held in the Methodist Church at Middletown, on Wednesday the 21st of September. The exercises consisted of an oration in Latin, a poem, and an English oration. The President, Dr Fisk, delivered an Inaugural Address. About 50 students have already joined the Institution. The Rev. John P. Durbin, late Professor of Languages in Augusta College, Ky. was elected *Professor of Natural Science*, and the Rev. John M. Smith, A. M. Principal of the White Plains Academy, *Professor of Ancient Languages.*

Princeton College. The annual Commencement at Princeton, took place on the 28th ult. Thirty three young gentlemen received the degree of A. B. and sixteen the degree of A. M.

Suicide. The Pittsfield Sun has the following paragraph.—"Mrs Laura Holcomb, wife of Mr Lorrey Holcomb, committed suicide, by hanging herself, recently, in Peru. The verdict of the jury stated that '*mental derangement caused by religions excitement,*' was the cause of the act. We understand that she was a woman who had always borne the most reputable character, and that this act has occasioned deep regret among her circle of friends."

[From the Watertown Freeman.]

PUBLIC MEETING.

At a meeting of the citizens of the county of Jefferson, held at the Court House in the Village of Watertown, N. Y. on the 2d July, 1831, convened for the purpose of taking into consideration the present state of religion, and particularly what are called revivals or excitements; and to adopt such measures as may tend to the preservation of the peace, good order and harmony of community; Curtis G. Brooks, Esq. was called to the chair, and Russel Sherman appointed Secretary.

J. C. Budd, Esq. opened the meeting with a very pertinent and eloquent address as to the views and objects of the meeting.

On motion, the following gentlemen were appointed a committee to draft resolutions expressive of the sense of the meeting:—Joseph C. Budd, J. B. Ryal, George White, N. M. Woodruff, Alvin Hunt and Wm. Coffeen; and they withdrew.

In the absence of the Committee to prepare resolutions, several gentlemen addressed the meeting; and most of their views were stated in decided but respectful terms of disapprobation of these modern *fanatical* revivals. T. C. Chittenden, Esq. in particular, with a candid exception, occupied attention of the meeting for some time with his views of the unhappy effects of these excitements. He spoke, he said, from his own knowledge of facts, having witnessed their unhappy results.

The Committee appointed to draft resolutions having returned, submitted the following, which were unanimously adopted.

Whereas this public meeting has been called for the purpose of expressing an opinion relative to modern *Revivals of Religion*, as they have been popularly denominated, which are now raging to a greater or less extent in different parts of our country; therefore

Resolved, That we do most conscientiously approbate pure and undefiled religion, and sincerely desire the extension of its influence in the hearts and lives of all mankind; and we will use all reasonable exertions to extend "peace on earth and good will to men."

Resolved, That we consider the popular excitement of the human passions now prevalent throughout this country, and which are dignified by the name of Revivals of Religion, as whirlwinds of moral desolation in a community otherwise sober and peaceful—that they make mankind the slaves of *fear*—invading the sacred sanctuary of domestic happiness, producing contention and bitterness—teaching wives and children to despise the opinions and authority of husbands and fathers—causing neglect in the common business and duties of life, and disgracing the holy religion of the gospel of Christ, which teaches us to "do unto others, as we would that they should do unto us."

Resolved, That as we would wish to set examples of candor, temperance and charity, we most earnestly recommend that our fellow citizens should not countenance these mad revivals of confusion, which have been the cause of much sorrow and frequent insanity by their presence—that this fire of fanaticism may burn out for want of fuel.

Resolved, That the dogmas of the Revivalists, that Reason must be surrended in all discussions of Religion, and that an implicit belief in mysteries is an unerring criterion of faith, are prostrating the noblest attributes of man, and merit the decided reprehension of all friends to civil and religious liberty.

Resolved, That there be a Standing Committee of six to call future meetings on this subject, whenever they may think proper.

On motion the following persons were appointed: Joseph C. Budd, J. B. Ryall, George White, N. Woodruff, Alvin Hunt, and Wm. Coffeen.

On motion, Joseph Goodale, Alvin Hunt, and John Clarke, were appointed a committee to draft an Address to the citizens of this County on the subject of these excitements.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in all the newspapers printed in this county.

CURTIS G. BROOKS, *Chairman.*
RUSSEL SHERMAN, *Secretary.*

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ADDRESS,

By the Committee appointed for that purpose at a public meeting held at the Court House in Watertown on the 2d of July ult.

The motives and conduct of all men are, under any circumstances, rightfully a subject of investigation; and are entitled to praise, or liable to censure, according as they may be deemed good or bad. No man or set of men in a free government enjoys immunity from such liability; no character is too sacred—no station too high to be subject to it: no long received opinions, venerated principles, or established doctrines can, or ought to escape unrestricted discussion.

Anciently, when popery in all its abominations had become firmly established as the national religion, and had so completely insinuated itself into the affairs of national government, as that general politics—particular municipalities, and even ordinary domestic interests were subject to its supervision; it was indeed a high offence to investigate its character, or question its principles.

At this period, in countries where liberty is not understood, and the rights of men are not protected, there are institutions, principles, opinions, and even prejudices which cannot be attacked; there are societies and individuals who are not liable to animadversion.

Even *here*, where liberty has erected her throne, and the temple of knowledge has opened wide its gates, there are some things which are apt to be deemed too sacred for the touch of common hands—too high and mysterious for the investigation and inquiry of ordinary minds; and it is in moral, as it is or has been in physical things, that occurrences are frequently ascribed to divine agency, which are not only subjects of human knowledge, but are unworthy of the interposition, and inconsistent with the character of God.

It is well known that in the ecclesiastical affairs of this country, there is a regular system and administration of Church government, the general laws, rules and regulations whereof are made by an assembly or convocation of the representatives of the various churches in the United States.* The laws and regulations thus adopted, are disseminated and immediately put in execution by every church and minister under the jurisdiction, or acknowledging the supervision of the Assembly, and in this way doctrines are published, and plans carried into effect with more than military promptitude in every part of the country; so that by a combined effort, anything within the scope of human power in the management of ecclesiastical police, the exercise of religious surveillance, and the creation of religious excitement, may be effected with wonderful rapidity.

This policy undoubtedly in its origin had for its object, and still has in its ultimate view, the promotion of Christianity; but with this as with all human calculations, grosser and meaner things are largely intermingled. The aim at temporal power and aggrandizement, the desire of pecuniary gain, are its incidents, and induce a resort to manifestly evil and deceptive measures.

The religious excitement which has lately arisen in this county has been produced by such means. It had its origin in the general meeting of the government of the church. The scene and the mode of operation were there marked out; and the character to be ascribed to it was there determined: and the agents employed, in the exercise of their office, had only to appoint the place and time—to define the limits in which an excitement should be created, and it was done; and by an appeal to the feelings, by acting upon the fears of men, a species of phrenzy was produced, inconsistent with the exercise of cool discriminating judgment, and producing a temporary abandonment, and in some instances a permanent loss of the reasoning power; and this, with a most singular assurance—not to say profanation, was ascribed to the immediate and direct interposition of God.

The details of this extravagance are so well known that they need no description or comment. Whole communities left their homes day after day and week after week, to hear fanatacism in the pulpit; their time was wasted, their business was neglected, their minds were perverted, and in some instances, reason deserted her throne! Men were taught that for the time being, prayer was all their business, that it was necessary to "get religion," and that the mode was, by *agonizing* (an expression peculiar to the occasion,) to wrest it from the hands of the Almighty That business, all the affairs of life must be abandoned—that the husband, wife, parent, and child must be separated, and the dearest ties of nature and social communion must be broken, that God's wrath might be averted; and that his just vengeance might be evaded, by these means! And strange to say, these means were adopted by thousands—inasmuch that scarcely any occurrence—not famine, pestilence, war, would have produced greater apparent distress or desolation in the regions which were infected with this mania. Not any general misfortune, or particular grief could have so prostrated all moral courage and energy of mind—and the throne of grace was frequently addressed in a strain of such unmeaning, vulgar rant, as set all the rules of propriety and even decency at defiance.

These are some of the immediate consequences. The permanent results can only be foreseen from these, or predicted by the nature of the means used; and judging from what we have already seen, we cannot anticipate good, and have reason to apprehend great evil, especially when ministers of the gospel will say and teach that this excitement is the work of God—that in it they can see his direct interposition, when they know that it was contrived, planned, its objects defined, its details marked out, and the means settled in their own general conclave.

When we see a simultaneous movement, an effort made by certain sects of Christians directed to the same point, and to which all the energies of the mind are applied; when we know that religion has frequently made use of the secular power to commit the most terrible excesses—that she always, when she had the right, used to enforce obedience to her rules and discipline—to trammel and confine the faculties of the mind; when we see in this country, effort after effort making to establish in some measure a national religion, and by almost imperceptible advances, to effect a union between religious discipline and the administration of the law; we have cause, if not of alarm, at least great watchfulness, for man in his nature is the same as he was a thousand years ago; he has the same weaknesses and passions, and their evils effects are at this day prevented by his superior knowledge.

It is our duty to examine the nature of all principles which are submitted for adoption; to inquire as to the propriety of any system of religious, political or social discipline, which may be seriously proposed. The occasion and circumstances now under consideration, demand such an inquiry; and considerations of social order, of individual welfare as well as public safety, enter deeply into the investigation of the character, object and tendency of this excitement: and should it be found that peace and truth and righteousness do not follow in its train, but that the darkness of perverted reason and the desperation of over-wrought fear are its consequences, it should receive unqualified condemnation.

We regret that in the prosecution of any inquiry or investigation, or in the pursuit of any object, it should be said and taught, that reason should be silenced, and that any system, doctrine, or faith should be established on other grounds than a conviction of its truth and propriety; and should the very large and respectable meeting who instigated this address, thereby incur the imputation of being enemies of religion, it will be because in their consideration of this subject, they consulted that "*still small voice*" which is not heard in the "*whirlwind*" of fanaticism, or discovered in the "*fire*" of religious bigotry.

Moral and religious sentiments lose none of their beauty in being expressed in good language, in a temperate manner, and at a suitable time and place and we believe that the poet who put into verse the following, one of the finest passages of biblical eloquence, could have had no reference to the religious demagogues who infest this country, who creep into the sacred desk with no title but that of sufferance, and by a peculiar kind of ranting, boisterous declamations, and coarse theatricals, bring reproach even upon the high vocation to which they aspire.

"How beautious are their feet
Who stand on Zion's hill,
Who bring salvation on their tongues
And words of peace reveal."

* The address undoubtedly refers here to the organized operations of the Presbyterian Church of the United States.—*Ed. Reg.*

SUMMARY.

Springfield, Ms.—We have gathered the following interesting facts relating to this town, from the Assessors' book, just completed, and from other sources There appears to be 1453 polls; 722 dwelling houses 0 118 Stores, Warehouses and Mechanic Shops; 58 Barns and other buildings; 3 Cotton Factories, 370 looms, and 13,824 spindles; 1 Bleachery; 3 Paper Mills; 5 Printing offices, *and another expected;* 5 Grist Mills; 7 Saw Mills; 2 Card Factories; 1 Carding Machine; 1 Fulling Mill; 2 Breweries; 2 Distilleries; 3 Tan-houses; 5301 acres of tillage land; 1807 acres of Mowing land; 389 Horses; 321 Oxen; 474 Cows; 237 Steers and Heifers; and 954 Sheep. It will be observed that Springfield is much more of a manufacturing and mercantile town than agricultural, and that over $200,000, invested here by the United States in land, buildings and machinery, is not included in the above statement.—*Republican.*

Paying off the National Debt.—The Secretary of state has given notice to the holders of the 4 1-2 per cent Stock, of $5,000,000, created in pursuance of an Act of Congress, passed the 26th day of May, 1824, that that debt will be paid off 1st January next. Also that the five per cent stock created by law on the 15th May, 1820, amounting to $999,900, and thirteen cents, will be paid on the 2d day of January next, to the proprietors thereof.—N. Y. E. Post.

Constitutionality of the Tariff.—The Bond case, as it is called, the design of which is to bring the question of the Tariff before a judge, came on in the United States District Court at Charleston on the 19th ult. The case is briefly this: Mr. Holmes imported two packages of goods from England, and gave bonds to the collector of Charleston for the amount of duty accruing on such goods, and on which bonds Messrs. Mazyck and Gadsden are securities. The defendants are all members of the Charleston bar, and it is understood the importation was made especially for the purpose of bringing the question of the constitutionality of the Tariff before a judge, and with this view the payment of the Bond was refused.

The case was sustained by Robert B. Gilchrist, Esq. District Attorney, and James Q. Pettigru, Esq. for the United States, and James G. Holmes and George M'Duffie, Esqrs. for the Defendants. After the conclusion of the argument, the Court, in its charge to the Jury, briefly stated to them that it was a suit on a Bond—that the execution of the bond had been duly approved—and that there was no evidence before the court or jury to invalidate the bond. The Jury found for the United States the amount of both bonds. An appeal has been taken, which will be heard by the Circuit Court at Columbia, in November next.

Valley of the Mississippi.—The prevailing denominations in that section of the country are the Methodists, Baptists, and Presbyterians. Their respective numbers as given in the "Christian Advocate and Journal," and the "Baptist Tract Magazine," are as follows: Methodists, 190,214 church members; and 673 intinerant preachers.—Baptists, 85,611 church members, and 1036 preachers. Presbyterians, 60,625 church members, and 543 preachers. Besides the large number of itinerant preachers, there is a large number of *local* preachers among the Methodists.

Rights of the Indians.—The Georgia Legislature have passed a law respecting the Gold Mines in the Cherokees' land, intended to prevent the Cherokees from digging gold on their own lands. *Canatoo*, a Cherokee, was arrested on this offence, and imprisoned. The case was brought for trial before the Judge of the Western Circuit, and the Court, Judge Clayton, suspecting the law of Georgia to be unconstitutional, has discharged *Canatoo* from prison, on his recognizance to appear at another session of Court. George R Gilmer, Governor of Georgia, disputes the decision of the Court, and has issued orders to Col. John W. A. Sanford, to "arrest every person who may be found attempting to take away any gold from the mines." The Executive and the Judiciary are thus at variance.

Slavery in the Cape of Good Hope.—The Order in Council of the 23d of Feb. 1830, came into operation in this colony on the 26th of August, 1830. Its announcement was accompanied by various subsidiary regulations promulgated by the governor, Sir Lowry Cole. One of these regulations, which professes to secure Sunday to the slave, goes virtually to abolish the day of rest altogether. The works which Sir Lowry Cole has classed as works of *necessity* on that day, comprise "ploughing and sowing the land, and completing other agricultural operations," "reaping and securing the crops," "pruning vines," "gathering and housing grapes," "making (manufacturing) wine"! "going on journeys, carrying letters, &c!!!"

Reciprocal Advantages of Bible and Temperance Societies.—If the population of the globe be estimated at 800,500,000, then, at the rate at which Bibles have been circulated for the last 26 years, it would be upwards of 4,000 years before every human being could be furnished with a copy. But if the money now spent in the purchase of ardent spirits in Great Britain only, were redeemed from the cause of sin, and devoted to the circulation of the Bible, every individual might be furnished with a copy in little more than 5 years, supposing all to be able to read from the ages of 6 to 60. If, however, the calculation be made from the ages fo 8 to 60, that mighty work could be accomplished in the space of three years and eight months. Or if the same sum were devoted to the sending forth missionaries, it would furnish one missionary to every 2,800 persons,—whereas Glasgow, with all its ministers, churchmen and dissenters, does not furnish more than one minister to every 4,000 persons; the means of doing more than this for the spiritual welfare of the inhabitants being consumed in the purchase of whiskey. *Glasgow paper.*

Pawtucket. One of the first establishments in New England, for manufacturing cotton was at Pawtucket. It commenced but a few years since, upon a small scale. The following letter, which was first published in the New York American Advocate, gives a brief account of this branch of American manufactures in this place.

Boston, Sept. 1, 1831.

Dear Sir: I paid but a flying visit to Pawtucket during my stay at Providence. It is about four miles from the latter place, and contains about four thousand inhabitants. The village is divided by the Blackstone or Pawtucket river The residents of the left bank call it Pawtucket, *Massachusetts*, on the right bank, Pawtucket, *Rhode Island*. There are a number of handsome edificies for public worship, banks, taverns, &c. There are three distinct falls, on which manufactories have been erected. The Upper, or Valley Falls, are about a mile from the main part of the village. At this place there are four large mills, three of them under the direction and management of Mr William Haris. He runs 5000 spindles, 150 looms, employs 130 hands, and uses about 700 bales of cotton. Messrs. Merchant & Gardner runs 2500 spindles, 60 looms, and employ about 60 hands, and consume 400 bales of cotton. Another large building is now being built, calculated to hold 10,000 spindles.

About half a mile lower down are the central falls. Here are four more large factories. The first is under the charge of John Kennedy, and belongs to S. Slater, Esq. I have unfortunately lost the memorandum made on the spot, and therefore cannot give you the exact force of this establishment. If my memory serves me it is 2550 spindles, 53 looms, 90 hands, and uses 300 bales of cotton. R. Richards & Co. run 1850 spindles, 60 looms, employ 50 hands, and use 300 bales of cotton. The Thread Manufacturing Company runs 2500 spindles, 30 looms, employs 50 hands, and uses 300 bales of cotton. David Jenks runs 2200 spindles, 44 looms, employs 50 hands, and consumes 300 bales of cotton. At the lower falls, and where the principal part of the village lies, most of the business is done. Here is the Pacific Manufacturing Company, who run 1100 spindles, 20 looms, employ 26 hands, and consume 150 bales of cotton. Nathan Buffington runs 6200 spindles, 54 looms, employs 30 hands, and uses 180 bales of cotton. John F. Walcott runs 1500 spindles, 54 looms, employs 80 hands, and consumes 500 bales of cotton. D. Ingraham runs 2000 spindles, 48 looms, employs 46 hands, and consumes 110 bales of cotton. This mill only does fine work. Stalkweather & Clafton run 1700 spindles, 42 looms, employ 50 hands, and use 100 bales of cotton. This mill, also, only does fine work. George Wilkinson runs 2350 spindles, 58 looms, employs 70 hands, and uses 250 bales of cotton. John Burbank runs 1617 spindles, 40 looms, employs 50 hands, and uses 80 bales of cotton. Only fine work is done here. Almy & Brown run 2400 spindles, 46 looms, employ 70 hands, and use 250 bales of cotton. Lefavour & Field run 1084 spindles, 30 looms, employ 30 hands, and use 104 bales of cotton. Edward Walcott has two establishments. In one, he runs 1100 spindles, 30 looms, employs 28 hands, and uses 140 bales of cotton. At the other, he runs 1636 spindles, 47 looms, employs 36 hands, and uses 200 bales of cotton.

It is scarcely necessary for me to state that nearly the whole of the labor is performed by females. And to my constant inquiry, as to their moral condition, the answer has always been the same. There is less positive vice among the laboreas in the factories, than any other distinct class of females. The cause of this is obvious enough. There is no other class of females that labor so many hours in the twentyfour as the "factory girls."

I had not leisure to pay a visit to Seekonk, Attleborough, and other manufacturing places—but, I hope to obtain an account of their various manufactories, for your use.

To Correspondents and Subscribers. Several communications are on hand, which will receive due attention.

An obituary notice, and some articles of our usual Summary are necessarily deferred till next week.

MARRIAGES.

In this city, on Wednesday evening, by Rev. Mr Young, Enos Foord, Esq. of Dedham, to Miss Elizabeth G. Davenport, daughter of Mr Samuel Davenport, of this city.

By Rev. Mr Barrett, Mr Asa Lewis to Miss Clarissa McCloud.

By Rev. Mr Motte, Mr William Whitney, of Cambridge, to Miss Adeline Richardson.

In this city, Mr. Stephen Badger to Miss Sarah W. Brown.

In Waltham, by Rev. Mr Whitman, Mr William S. Hersey to Miss Lydia Ann Taylor.

Married, at Cambridge, on Lord's-day morning, by the Rev. Mr. Jacobs, Mr. OLIVER T. CUTTER, printer, to Miss HARRIET B. LOW. They were both members of the Baptist Church in Cambridge, and are designated for the Burman Mission; Mr. Cutter as a Printer for the Mission, and Mrs. Cutter as Instructress in a Female School.

In South Reading, by Rev. G. F. Davis, of Hartford, Conn. Mr. Adam Wiley to Miss Eunice Nichols.

In Amherst, Mass. on the 21st ult. by Rev. Dr. Humphrey, Mr. Charles Upham Shepherd, of New Haven, to Miss Harriet Taylor, of New Braintree.

In Philadelphia, on the 27th ult. Mr. Wm. G. Billings, of this city, to Miss Rebecca C. Gill, daughter of Wm. Gill, Esq. of Philadelphia; Sept. 8, Mr. James Campbell, jr. of Milton, to Miss Lucy A. Smith, of this city.

DEATHS.

In Charlestown, Sept. 17th, Margaret Ruthven, youngest daughter of Mr Robert Waterson, of this city, aged 5 years.

In Sandwich, Mrs Lucinda, wife of Benjamin Bourne, Esq.

In Hawley, Mr Silas Lilly, aged 65.

In Colrain, Mr Charles Handy, aged 73.

In Holden, Miss Mary Stearns, 20.

BRIGHTON MARKET—*Monday, Oct.* 3.

[Reported for the Chronicle and Patriot.]

At Market, this day, 7401 Beef Cattle, 1155 Stores, 2665 Sheep, and 1385 Swine. Probably 100 Cattle, mostly Stores, were reported last week. Business was remarkably brisk. The barrelers 'nibbled a little,' but not anxious to purchase many. Large numbers, however, of Cattle, Sheep and Swine were sold.

PRICES. *Beef Cattle*—We shall quote for prime, 4 75 a $5; good, 4 a 4 50, thin, 2 75 a 3 75.

Stores—Buyers were plenty and prices rather advanced.

Working Oxen—More were at market than we recollect of having before seen in one day. We noticed sales of pairs at $45, 50, 60, 62, several at 70 and 75, one at 80 and one at 85.

Cows and Calves—Sales were made at $15, 18, 22, 23, 25, and 27.

Sheep—Remarkably brisk and an advance was effected. We noticed sales of lots at $1 67, 1 88, 2 00, 2 25, 2 37 1-2, 2 54, 2 70, and 3 00.

Swine—Selected lots, two-thirds Barrows, at 4 1-4 a 4 1-2 c, lots of old Barrows at 4 a 4 1-4 c; and one entire lot of 350. Sows and Barrows, at 2 3-4 c. Retail price for Sows 4 1-2 a 5 c, 5 1-2 a 6 for Barrows.

Fragment Society.

The Annual Meeting of the Fragment Society, for the choice of officers, will be held at the dwelling house of Mr. J. L. Cunningham, No. 1 Rowe Place, MONDAY, Oct. 10, at 9 o'clock, A. M. Subscribers are requested to attend.

At eleven o'clock, a FAIR will be opened to benefit the funds of the Institution. Tickets for admission are to be had at the Bookstores of Munroe & Francis, and J. W. Goodrich, at Miss E. O. Lane's, and at the Boylston Library, Washington street, during the week, and at the place of the Fair on the day of sale. Benevolent individuals, who purpose making donations to this object, are requested to send the articles to the place of sale on or before Friday the 7th inst. HARRIET WELSH, *Secretary.*

CHORUSSES AND ANTHEMS.

LINCOLN & EDMANDS, No. 59 Washington-St. have just received a supply of Dyer's Selection of GRAND CHORUSSES, &c. from the following Oratorios, viz:—Messiah, De Hingen Te Deum, Judas Maccabeus, Samson and Israel in Egypt, by Handel; Creation, by Haydn; Mount of Olives, Beethoven; Intercession, M. P. King; and Anthems, from Jackson and Kent. In full vocal score, with symphonies; narrow quarto, 240 pages on good stout paper, and clear type.

SECOND EDITION, CORRECTED AND IMPROVED.

Price, in common half binding, $2,00—$21,00 per doz.
Do. in stout binding, $2,50—$24,00 do.

The above work comprises a selection of the most popular and admired Chorusses from the great masters, whose names are given above, and have been compiled by a practical vocalist of acknowledged reputation as a conductor of sacred concerts. The editor is permitted to state, that, as regards the merits of this Selecttion, he has the approbation of L. MASON, Esq. President of the Handel and Haydn Society, of Boston; the late B. CARR, Esq. and the vocal conductors of the Musical Fund Society, of Philadelphia; the Sacred Music Society, of New-York; and the principal choristers and musicians of Baltimore; and in each of these cities, the work has been introduced, is well known, and highly appreciated. Societies and Musical Associations who have occasion for a work of this kind may therefore supply themselves with this volume without hesitation, as there is no one collection, containing so great a variety of first rate music, in so compact a form, and so moderate a price, extant in the United States or in Europe. Choristers, leaders of Musical Societies, and amateurs generally, are invited to call and examine the book for themselves. Oct. 7.

A DISCOURSE on the Philosophy of Analogy; by Francis Wayland, D. D. President of Brown University. Just published and for sale by LINCOLN & EDMANDS. Oct. 7.

PALEY'S THEOLOGY.

A NEW and beautiful *Stereotype Edition* of Paley's Theology, just published by LINCOLN & EDMANDS, 59 Washington street. Oct. 7.

MR GANNETT'S SERMON.

This day, published by GRAY & BOWEN "An Address delivered before the Boston Sunday School Society on the celebration of the Fiftieth anniversary of the Sunday School Institution at the Federal Street Church. September 14th 1831, by Ezra S. Gannett." October 8th.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 4—(New Series.) For October, 1831.

CONTENTS.

Secret Prayer; What is heaven?; Change effected by our Saviour in the mode of Religious Worship; Quietness a Pervailing Feature of the Christian Character; Harmony between the Instructions of the Old and New Testaments; Explanation of Roman vii. 7; Signs of the Times not all good—Second Letter from a Clergyman; Unitarianism in Duchess County, N. Y.—A Letter; Unitarianism abroad.

LIBERAL PREACHER, *for Oct.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for October, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 10. Containing a Sermon by Rev. WILLIAM H. FURNESS of Philadelphia,—'The promotion of good works the object of the Christian ministry.'—From Titus iii. 8.

GOODRICH'S SCHOOL HISTORY U. S.

Fortieth Edition!

A History of the United States of America, on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations. By Rev. C. A. GOODRICH, author of Outlines of Geography.

It is written in a plain easy and intelligible style—it's arrangement of the subject is clear and natural, and it is rendered extremely interesting to youth by the introduction of lively anecdotes and narrations, which serve to illustrate points in the history.

This work has passed through nearly *forty* editions, and is used in the first seminaries of the U. States. It has lately been introduced into the Boston High School and is considered to be better calculated for the purpose of education than any similar work now before the public.

The following, copied from Mr Emerson's prospectus of the Weathersfield Female Seminary, is of weight as proceeding from one of the most experienced teachers in New England.

"By using it the last season, the high opinion which I had formed of its worth was confirmed and raised. The author is uncommonly happy in his arrangement of facts; in presenting a simple, concise and luminous view of the subject which in its nature is peculiarly complex and intricate; in dividing the time into eleven periods; in tracing causes and effects;—in publishing the principal and subordinate parts in type of different sizes; and in presenting reflections for the benefit of the youthful mind." "The style is easy, neat and remarkably perspicuous, and suited to improve the taste of the learner. On this account this little compend appears peculiarly adapted to the use of Schools."

With respect to the plan of Mr Goodrich's History, it is only necessary to say that it has been adopted in treating of English History, and the work is one of the most popular in England. In comparing it with other School Histories, the Journal of Education says,—"If any other circumstance is necessary to explain the fact, that i has run through more than *thirty* editions, it may be found in its better adaptation to the real wants and actual state of our schools than the other works."

Published by RICHARDSON, LORD & HOLBROOK, Oct. 1.

FREDERICK B. CALLENDER.

Informs his friends and the public, that he has taken the store lately occupied by Wait, Greene, & Co. No. 13 Court Street, where he intends keeping constantly on hand a good assortment of BOOKS, STATIONARY, FANCY GOODS, &c., at low prices. Sabbath and other School Libraries supplied on the most liberal terms.

☞ Orders from *Clergymen* and Sabbath School Teachers at a distance, promptly attended to.

F. B. C. is ready to coutract for BOOK BINDING in large or small quantities.

Publishers will do well to call.

Old Books re-bound in the neatest manner.

For sale as above—50 reams of Wrapping Paper, at the low price of 62 1-2 cents per ream. Sept. 24. 3tis3tos.

JEREMY TAYLOR IN MINIATURE.—*The Comforts of Piety*, taught from four heads in Religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living, price one dollar for ten copies, same size as Daily Piety. Just published and for sale by JAMES LORING, No. 132 Washington street.

Of Jeremy Taylor's Work's Dr Rust thus observes—"They will be famous to all succeeding generations, for their richness of fancy, clearness of expression, copiousness of invention, and general usefullness to all the purposes of a Christian."

"It is my full conviction," says Coleridge, "that in any half dozen sermons of Dr Donne, or Jeremy Taylor, there are more thoughts, more facts and images, more excitements to inquiry and intellectual effort, than are presented to the congregations of the present day in as many churches or meeting-houses during twice as many months."

CHRISTIAN SPECTATOR.

The gentleman to whom the Christian Spectator, of June, was lent from the Christian Register Office, is requested to return it.

EMERSONS QUESTIONS.

Questions and Supplement to Goodrich's History of the United States. By the Rev. Joseph Emerson, Principal of the Female Seminary in Wethersfield, Conn.

Extract from the Preface.

"Till within a few years, perhaps no School Book has been more needed than a good History of the United States. This most unhappy deficiency has been in a good degree supplied by the excellent and popular work of Mr Goodrich. My first perusal of this book, convinced me that it was the best extant, for the purpose intended. This conviction has been increased by a more intimate acquaintance with it and much experience.

In proportion to the time, it has probably had a greater circulation than any other school book of equal size, Murray's excepted"

This supplement consists of Questions on Mr G's. history, and others to which the answers are given, and of notes intended to amplify the most interesting portions of the History in which Mr G's. notices are too concise. It is thought that both these works together, form the most complete and useful epitome of the U. S. History ever published.

☞ Published by RICHARDSON, LORD, & HOLBROOK, Boston. September 24.

"THESE FOUR DAYS MEETINGS."

The article in the Register of Sept. 3, on "These Four Days Meetings" is published as a tract. It may be obtained at this office for distribution, (if applied for immediately) at the low price of one dollar a hundred.

☞ Orders for them promptly answered. Sept. 3.

TRACT No. 52, *(First Series,)* **A. U. A.** Just published at the Depository 141 Washington Street, Tract No. 52 of the first series of the American Unitarian Association, being "The Scripture Doctrine of Redemption by Christ Jesus. By Lant Carpenter, LL. D. of England." pp. 12. GRAY & BOWEN.

BADGER'S WEEKLY MESSENGER

Published in New York, by the former editor of the Zion's Herald, and Christian Advocate and Journal.—Price two dollars and fifty cents per year.

Subscriptions received by Whitney & Wise at their Book store 21 and 23 Cornhill, where specimens may be seen. Sept. 10.

POETRY.

TO AUTUMN.

BY JOHN KEATS.

Season of nuts and yellow fruitfulness!
Close bosom friend of the maturing sun!
Conspiring with him how to load and bless
With fruit, the vines that round the thatch-eves run;
To bend with apples the moss'd cottage trees,
And fill all fruit with ripeness to the core,
To swell the gourd, and plump the hazel shells
With a sweet kernel, to set budding more,
And still more, later flowers for the bees,
Until they think warm days will never cease,
For Summer has o'erbrimmed their clammy cells.

Who has not seen thee oft amid thy store?
Sometimes who ever seeks abroad, may find
Thee sitting careless on a granary floor,
Thy hair soft lifted by the murmuring wind;
Or on a half reaped furrow sound asleep,
Drows'd with the fume of poppies, while thy hook
Spares the next swarth, and all its twined flowers,
And sometimes like a gleaner, thou dost keep
Steady thy laden head, across a brook,
Or by a cider press with patient look
Thou watchest the last oozings, hours by hours.

Where are the songs of spring?--Oh, where are they,
Think not of them; thou hast thy music too,
While varied clouds bloom the soft dying day,
And touch the subtle plains with rosy hue,
Then in a wailful choir the small goats mourn,
Among the rivers sallows—borne aloft,
Or sinking, as the light wind lies or dies,
And full grown lambs loud bleat from hilly bourn,
Hedge crickets sing, and now with treble soft,
The red-breast whistles from a garden croft,
And gathering swallows twitter in the skies.

STANZAS.

ON VIEWING THE ASYLUM FOR THE DEAF AND DUMB AT HARTFORD, CONN.

BY GRENVILLE MELLEN.

"And in thy silence was his sentence."—Prometheus.

There stand forever! God will bear thee up,
While lesser things of earth shall pass away;
So sure is Mercy still to crown the cup,
The bitterest cup of human destiny!
Joy! that a flame in noble hearts is left,
To light your shadowed path, ye stricken and bereft!

Holy retreat of the unspotted soul!
That hearest not the world's loud tongue proclaim
Its tale of nothing o'er the madd'ning bowl,
Where Pride and Genius sink to guilt and shame—
Thou shalt survive, a glory to mankind,
When we shall make our graves, nor leave a name behind.

There is no noise of mirth within thy halls,
Tho' the full flood of lite is rolling there,
A thousand tongues—but still no echo falls;
A thousand prayers—but still no sound of prayer!
A thousand spirits there may melt to song,
Though 'tis the heart's deep music, silent but how strong!

There is no sound of mourning in thy halls,
Though sorrow there oft lifts her tearful eye;
But living stillness moves along thy walls,
Where ears are sentenced for eternity!
Oppressive silence! where one feels alone,
As if all souls from their mortality had flown.

God has sealed up all lips—all lips are still—
Has closed all ears, till sound itself is o'er;
And now no discord wakes a warring will,
Or waves unholy break on Passion's shore.
Peace is the watchword on this hallowed ground—
Religion speaks in silent eloquence around!

O God! thy dispensations none can tell,
Or human frailty dream how dark may be
Thy visitations on us—for the spell
That can unveil the future, bides with Thee,
In thy blue home, Thou unapproach'd and high,
One, and alone, in thy unchanging majesty!

Yet these shall turn impassioned to the sky,
In deep, though voiceless praise around thy throne,
That they can grasp creation with the eye,
And read the lines that teach them 'tis thine own!
Well may ye glory in so proud a shrine,
Whose virtue almost makes humanity divine.

MISCELLANEOUS.

ANTI-MASONRY.

The following article from the National Gazette, was put in type at the suggestion of a friend, while we were absent on a short excursion in the country. We returned too late to substitute another in its stead, or it would have been set aside. It has been, and still is, our purpose that the Register shall take no part in the controversy now existing on the subject of Masonry.

The spirit of Anti-Masonry has diffused itself extensively over the middle and northern States. It has now erected itsetf into a formidable political engine, which may exert an extraordinary power over the affairs of the country.

The Anti-Masons are now a political party, whose sole ostensible purpose is the suppression of Masonry. To effect this object, they propose to disfranchise all Masons—to disqualify them for holding any office of profit or honor—and to render them incompetent witnesses or jurors. The plan of operations is to make this a test of political faith—to obtain the legislative power of the States—to elect the Governors of the States—and finally to control Congress—and wield the executive authority of the government.

They are about to assemble to nominate a candidate of their party, for the highest office in the country, with whom of course engagements have been made to carry their system into effect by a sweeping disfranchisement and proscription of a large and respectable portion of our citizens.

The Anti-Masons, composed of all parties, political and religious, are about to raise themselves into the dignity of a national party, without any known political opinions, and recommended only by their zeal against Masonry.

They are then to select a President from any party, with any principles, or no principles, not whom they would choose, but whom they can get, distinguished only by the zeal of intolerance and the spirit of persecution—possibly a mere demagogue, willing to catch at any desperate chance. And are the sober people of this country prepared to place at the head of this great nation such a man, to wield its destinies?

Shall we lose sight of the principles upon which parties are founded, those vital principles of the Constitution, and of public policy, upon which depend the Union of the States, and the prosperity of the country?

Can we for a moment tolerate the formation of a new national party, upon grounds distinct and foreign to the principles, the policy, and the purposes of Government?

Why mingle Masonry with political questions? Why connect it with elections? Why make it the standard of political faith—the object of a furious persecution and an inexorable proscription? Why not leave it, like every other question of morals, or of religion, to the high tribunal of public opinion?

They have denounced the order to the whole world. They have added to the force of numbers and influence a powerful press. They have exposed its errors and its follies. They have exhibited either truly or falsely its enigmatical language—its emblematical signs and its mystical rites. They have stript it of all that was venerable in its forms and imposing in its ceremonies. The illusion which time and mystery had thrown around it is dispelled, and it now stands exposed to the power of reason, the shafts of satire, the force of ridicule, and if it shall deserve it, the scorn of enlightened men. Is not all this enough to satisfy our zeal, and must we add to it the power of party and the terrors of proscription? The laws will punish its crimes, opinion will crush its errors or abuses, society will frown it down—these are the remedies.

Masonry may not be worth preserving,—and therefore not worth defending. It would probably decline under the general indifference or under the force of public sentiment. If left free it would cease by neglect, and the total want of interest or motive in the continuance of the institution. But persecution will keep it alive—make war upon it and they will defend it—men will brave denunciation and even proscription as they do martyrdom; the spirit of independence will rise up against the spirit of intolerance, and every feeling of their nature will revolt at the attempt to erect a tyranny over their minds and their actions. The people will see it involves a principle that lies at the base of all free Government—that opinion shall be free from political power as well as legal restraint. Will they not remember the wicked persecutions and the sanguinary spirit it engendered in the old world? Will the descendants of those who fled from these persecutions, to obtain the liberty of conscience and the right of opinion, encourage here, by a dangerous example, the beginning of a system of intolerance, that may in its course successively proscribe every party in Government and every sect in Religion? What! create a new moral Sun—a standard of religious or moral faith—a political test, against the very spirit of the Constitution—violate the right of opinion, establish a doctrine of conformity, and drive free men from their principles and their associations by violence and by exclusion from the privileges of citizens?

Little do they know of the human heart and of the spirit of liberty in this country, if they imagine the people will tolerate any political party in any scheme of power, to impose restraints and conditions unknown to the laws upon their thoughts, their actions or their opinions. God forbid! Where will it end—what freedom of speech, or what liberty of conscience will remain, if men are proscribed from public office for their opinions of nature and matter,—of theology or morality? What is it but to create a test, to erect a majority into a despotism to control our belief and our faith? What creed is safe from sectarian zeal? Happy in the enjoyment of our civil and religious liberty—let us preserve it.

Nothing is more to be feared than an intolerant spirit; it is not only the greatest enemy to public liberty, but it becomes a vile, fanatical, and persecuting spirit, and will be, as it always has been, the dread and the scourge of the people.

If Masonry is now to be sacrificed on the altar of political ambition, what shall next be offered up to appease the anger of popular factions? If Masons are to be bound and handed over to a ruthless proscription, who next shall be immolated? Who is safe or what is sacred? Who shall stay its course or set bounds to its power?

Political parties are founded upon the elementary principles of government, and separated from all the affairs of the church and all other extraneous matter; but admit this intervention with the private rights of the people and connect it with the legislation of the country, the administration of the government, and the organization of political parties, and soon there will be a religious party in politics and a political party in religion. Politics and morals will mingle in every form of combination, to obtain ascendency and power. Civil liberty can only be preserved by keeping the government free from all other influences, and that principle lies at the foundation of our government.

These views present themselves in the abstract and altogether disconnected with the merits of Masonry, and are equally true whether there be anything in it good or evil. It is, at best, perhaps merely indiffent, having many things connected with it that seem unmeaning and absurd forms and ceremonials—unworthy the serious attention of sensible men, and perhaps the age in which we live.

It has no object that cannot be obtained in some other way. There can be no motive for secresy in a free Government, whatever there may have been in despotic ones.

There is perhaps no principle worth clinging to, none worth struggling for. It may be abandoned without any sacrifice—it had become almost indifferent, and in a few years would have become obsolete. But this furious crusade against the members of this order will rouse their pride, provoke their indignation, and put them on their defence, and a violent conflict will ensue. These two parties thus arrayed against each other, will connect themselves with the great political parties of the country, and thus infuse into the dominant party, and operations of government, a portion of their malignant and vindictive spirit.

But without entering into the defence of Masonry—can an institution that has existed so long, which has received the sanction and the support of the wise and good of every country, and which claims in our own the most distinguished names for piety, patriotism, and talents, be founded in any principles dangerous to the rights of the body of the people, or injurious to public morals? Can it have stood the test of time, the scrutiny of good and enlightened men, and the vigilance of society, if its principles are bad, its practices evil, or its tendency immoral or dangerous? Can good and virtuous men and citizens unite for a secret, wicked and unlawful purpose, and for what object? The injurious effects of their precepts, or their example, upon the morals of society, or their influence upon the administration of justice, or on popular elections, cannot be seen or traced.

They have no distinguishing marks of character, or peculiar habits of life, no system of morals or political or religious principles. They are of every party, of every sect, of every profession, of every condition, neither better nor worse, nor essentially different from other people. They have the same interests—the same affections and passions—the same friendships and hatred. They contend openly and violently with each other in persona! affairs, in courts of justice and for public office. There appears in their intercourse in society, and in their conduct to each other, rather a want of the brotherly love, which constitutes the moral beauty of the order, which has seized on the imagination and warmed the hearts of many of its votaries.

The murder of Morgan is an abomination. But worse crimes have been committed in the name of God, and for the cause of religion, by fools and fanatics. The crime is disavowed by the society. It is an outrage committed by a few obscure and ignorant individuals against the public peace and law of the land. The society claim no exemption from the laws, and pretend no right or power to punish by death offences against its own laws; no such violation has before occurred, and perhaps never will again. If the principles of the society justify murder, and if the murderers are protected—if they are placed above the law, by the number, zeal, and influence of its members, the institution would be justly abhorred and its crimes denounced. There would be no occasion to invoke the aid of good men in exposing its principles and suppressing the detestable association; it would sink under the general odium.

There would be no necessity to call in the aid of political power, to connect this abuse with the business of the General Government, and make it the paramount interest of the nation. That might be left to the law, the press, and the force of public opinion.

It is proper to distinguish between the guilt of lawless and profligate individuals, and whole societies of honorable men. It is only upon those who avow this doctrine, or practice upon it, that the public indignation should fall. But are the whole body of the country to be roused to a general war against a numerous, intelligent, and powerful society, for the crime of a few illiterate and misguided men? There is an extraordinary degree of excitement and infatuation of the public mind in certain quarters. But in sober reason, can we believe that a large proportion of professional men, and men otherwise distinguished by fortune and family connexions, with all the ordinary motives of interest and ambition, could unite extensively through our country, to form an institution vicious in its principles and wicked in its purposes—and attempt, in the presence of a moral, religious and jealous people—in a country of laws, and with a free press, to execute its nefarious schemes, and preserve its secrets from exposure by the dread of its punishments and the severity of its inflictions? Our personal knowledge of individuals, as well as the general character of the people of our country, forbid the idea.

It is therefore submitted to the good sense of the people, whether there is anything in this controversy worthy to be considered of paramount interest—whether it ought to become a political affair—and the foundation of a national party—and whether evils will not grow out of it, more to be deprecated than those to be remedied.

THE BAROMETER.

The annexed article deserves attention. It is from the Portsmouth Journal.

It is somewhat singular that this instrment so useful for many purposes is not in general use. The utility of them in affairs of navigation is unquestionable, by those who have paid a little attention to them. No ship should be without them. It is true many ships have them, yet, from the trifling observation bestowed on them, they might as well be at the bottom of the sea.

Some years since, the writer of this article was on board a fine ship lying at anchor in the river La Plata, off Montevideo. The weather was delightful, calm and serene—not a cloud was visible, the stars shone with unusual splendor. Some of us indulging in pleasing speculations—others regretting their friends were not present, to participate in the beautiful bland scene presented by nature. It was such a night as was well calculated to recal past events, and invite the mind to linger upon pleasing objects that were left behind. If ever I derived pleasure from contemplation, it was certainly on this night. Suddenly and unexpectedly the commander of the ship an experienced and accomplished seaman, emerged from the cabin in his night dress and issued orders, the extraordinary nature of which at the time struck us with astonishment. *Send down the yards!! Let go the starboad anchor!!* &c. &c. he exclaimed in hurried accents. The commands were obeyed with promptness and alacrity; but it was in vain the eye of the practised seaman explored the horizon for a cause to justify the movements of his commander—not a speck was to be seen save the three Magellenic Clouds, and each man in his heart thought, that he who had issued orders thus hastily and peremptorily, had lost his reason. Every thing being snug, the commander remarked, that just before turning in, he cast his eye upon the Barometer, (as was his usual custom) and that it indicated such weather as might in less than an hour prove to be a hurricane,—that he had been a close observer of the Barometer, and had never been deceived by it. Although having a great veneration for the judgment of the captain in most things pertaining to his profession, yet on this occasion I could not yield an unqualified assent. The night was still cloudless, and the stars shone beautifully. While this conversation was going on, a flash of lightning was perceived in the direction of the Pampas plains; soon after another and another, until within a very short period of time the storm was upon us. It was one of those *old fashioned Pamparas*, which sweep over the plains where neither hills nor trees for the distance 1400 miles, offer any impediment to its progressive violence, until with accumulated and unresisted force, it discharges itself upon the waters of the La Plata. The lightning was vivid and frequent, by the gleams of which, we were enabled to distinguish each other; at other times, total darkness prevailed. The wind blew with such violence that all orders issued through the speaking trumpet were lost amidst the commotion of the elements. The quarter boat being hoisted at her usual station on the ships quarter, was blown into the rigging and dashed to pieces. The stern boat was also hoisted up—she soon filled, and in a few moments not a vestage was to be seen. Now and then the tornado would abate, as if to gather strength to come with redoubled power—it did so three successive times, and the storm died away.

On the following morning casting my eyes in the direction of the harbor, I perceived many vessels ashore, high and dry, that were the evening previous, lying very quietly at anchor.

By an accurate observation of the Barometer, how many ships might be saved—how many valuable lives saved! What an immense amount of property saved to individuals and insurance companies!

To the timely and judicious arrangements of the captain to meet the storm, do I attribute the safety of the ship in which I happened to be—and I would ask, could these arrangements have been made, without the aid of the Barometer.

A writer in the Eetxer News Letter, also adds his experience to the above, and regrets that the Barometor is seldom used except by the commanders of public ships and the large packets and East Indiamen. He says:—

"It is erroneously stated that in tropical climates the fluctuation of the mercury is scarcely perceptible, which renders these instruments almost entirely useless. But I am convinced that the reverse is the case; in low latitudes the approach of a *Norther* or a hurricane may easily be anticipated by consulting the Barometer.

"For several years I have been in the habit of carefully watching the Barometer at sea, in almost every variety of climate; and although ordinary changes of the weather affect it unequally, and sometimes not at all, yet I never experienced a furious tempest, without being duly warned by the Barometer, to make preparations for avoiding its devastating effects. In two instances, I have reason to think that the vessel, property, and the lives of all on board were saved by attending to the warnings of this faithful monitor."

PETER PARLEY'S HISTORY OF GREECE AND ROME.

RICHARDSON, LORD & HOLBROOK have in press, and will speedily publish, "Peter Parley's Stories of Ancient and Modern Greece," designed for schools, and illustrated by a map and numerous original engravings.

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REES' CYCLOPÆDIA.

A Set of Rees' Cyclopædia, warranted complete may be obtained at this Office. Sept. 17.

REMOVAL.

BENJAMIN H. GREENE hereby gives notice, that the business formerly conducted under the firm of Watt, Greene & Co. will now be continued by him; and he would take this opportunity to inform his friends and customers, that he has taken the Store No. 124 Washington Street, formerly occupied by Mr L. C. Bowles, where he will be happy to wait on all who will do him the favor to call.

N B.—Unitarian Sunday School Books, and other works relative to Unitarian Christianity will be kept constantly on hand.

L. C. BOWLES will continue the Publishing business at the same Store as heretofore.—He has in press

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The Sunday School Teacher's Farewell to his Pupils.

The Only Son—By the Author of 'My Early Days'

American Moral Tales—By the Author of 'Evening Hours, &c., being No. 1 of "Juvenile Library."

Sept. 17.

SIR PHILIP SIDNEY'S DEFENCE OF POESY.

SELDEN'S TABLE TALK.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Vol II. Containing Sir Philip Sidney's Defence of Poesy Sand elden's Table Talk. With some account of the authors and their writings. Edited by the Rev. ALEXANDER YOUNG.

Extract from the Editor's Preface.

"The claims of Sir Philip Sidney and John Selden to a place in the Library of Old English Prose Writers, it is presumed no one will question. *The Defence of Poesy* is certainly one of the purest and most brilliant gems in the coronet of English literature; while the *Table Talk*, for its admirable good sense, its shrewdness of remark, and its accurate delineation of men and manners, stands without an equal in the class of writings to which it belongs."

Extract from the Retrospective Review.

"If ever there was a work more than most others calculated to delight and benefit general readers, and at the same time less than most others known and appreciated by them, it is *The Defence of Poesy*. It is perhaps the most beautifully written prose composition of the Elizabethan age, impregnated with the very soul and spirit of poetry, and abounding with the richest adornments of fancy. The excellencies of this admirable Essay are equally conspicuous, whether we regard the purity and simplicity of its style, the strength and soundness of its reasoning, the rich fervor of its eloquence, or the variety and aptness of its illustrations. In short nothing is wanting to make *The Defence of Poesy* a piece of writing that, in a similar space, is not to be parallelled in our language."

Dr Johnson remarks, "A few of the French *Ana* are good; but we have one book of that kind better than any of them; Selden's Table Talk."

H & B. have also for sale, the first volume of the same Library, which contains Fuller's Holy and Profane States. The third volume will comprise the Miscellaneous Works of Sir Thomas Browne, including the whole of "The Religion of a Physician," and the treatise on "Urn-Burial." Sept. 3.

TO PHYSICIANS.

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This Journal is also published on the 1st of every month in Parts, each Part comprising the numbers of the preceding month. These are stitched in a neatly printed Cover containing the Table of Contents, Medical Advertisements, &c., and are promptly forwarded to those subscribers who prefer receiving the work in this form.

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